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SUNDAY OBSERVANCE.

As for the theology of those who planted the gospel in these islands, it could not be preached today in its entirety without closing every evangelical church in Honolulu for lack of support. No minister worth hearing could be found to teach it; no audience in full possession of its senses could be gathered to receive it. The higher criticism, following the instinct of both pew and pulpit, and the beliefs of men of modern education, has done away with a theology which came of the Roundheads of England and had little more relation to the spirit of the Christian religion, as Christ taught it, than had the Old Dispensation itself.

THE SPOTS ON THE SUN.

The objection the Sun has against the Australian visit is practically the same as that raised against sending the battleship fleet around the Horn, that being that the Pacific Coast and the lands washed by the Pacific Ocean were too far from New York to amount to much. That there are great advantages to be gained in trade and in friendship with the great commonwealth of people of our own blood and language in the south does not appeal to the Sun and those other "Little America" shouters of the Atlantic seaboard.

STILL DODGING THE ISSUE.

The "Press committee," so-called, is still in existence, but a decent respect to common honesty should induce the chairman and his silent but restive coparceners, to resign.

HAWAII FOR SPORTS.

St. Nicholas is a magazine that is read by both children and their parents, and an article of this sort so well illustrated should do much to call attention to Hawaii as a land of both summer and winter sports, more health-giving and exhilarating than any usually indulged in on the mainland.

The Honolulu Chinese are making progress. Last week they disposed of what was left of the boycott fund and not a fight resulted. Two years ago it would have taken the entire police force busy to keep order among the tonga if the very existence of this balance had been whispered about.

THE TEN COMMANDMENTS

Editor Advertiser.—Now that the Advertiser has passed upon the Ten Commandments, and informed its readers that they "must not now be taken, outside of certain imitations which rest upon basic principles of right and wrong, too seriously," should it not go further and, in justice to those who have erroneously heretofore believed that they were, in their entirety, the expression of the will of God, point out which of the ten do and which do not "rest upon the basic principles of right and wrong." And while thus reconstructing the divine code to suit the present demands of society—a kind of "latest edition of God's Law, according to the Advertiser!"—may we not have a further pronouncement upon what constitutes "right" and "wrong" in the abstract, and the reason why any act of the will should be classed under one or the other of these heads. Since the old standard given by God is too faulty and unreliable to meet the needs of our progressive age, will the Advertiser kindly tell us by what rule "right" is to be distinguished from "wrong?"

W. E. POTWINE

An impartial reading of the Ten Commandments will show that they were rules laid down for the discipline of a tribe of desert nomads. They are specifically addressed to those who had been brought out of the land of Egypt and the house of bondage, meaning the Israelitish horde which had wandered, at the rate of about twenty-five miles a year, through a rough, hostile country and were inclined to be sour of temper, lawless and mutinous. They were a people of flocks and herds, which the thieves among them raided, and of pretty women, whom the brutish among them spoiled; and, like all other such communities, they committed crimes which threatened the peace, order and cohesiveness of the tribe. Their leader, Moses, saw that they must have laws that would bear upon them with the only authority they feared, that of the wrathful and vengeful Jehovah of their theology, the deified incarnation of a former warrior of their race; so he drew up a set of rules which precisely met the need, and which he attributed to the Almighty. This code has come down to us in Biblical history under the name of the Ten Commandments.

Most of these Maia laws dealt with basic principles of right and wrong, but not all of them. They inhibited murder and robbery and blasphemy on the one hand; but on the other they attempted to impede the birth of the fine arts, which are the bright, consummate flowers of civilization. The commandment against making the likeness of any living thing, absurd as it would seem now, was necessary then because, to these people, who had lived so long among pagans, painting and sculpture suggested the worship of insensate things and were, therefore, to be proscribed by a leader who was striving to govern in the name of the dreaded Jehovah. With the people of our day, the fine arts ennoble thought and beautify character and are to be encouraged for the good they do. Here we have one answer to our correspondent's question as to which of the Ten Commandments do not rest upon basic principles of right and wrong.

Then there is the command against covetousness, a trait of human nature which is the life of society, the motive power of business, and which is vital to the progress of the world. Among the Jews that Moses led, to covet was to suggest the act of theft, while with us of the twentieth century it prompts the industry and zeal which puts us into a position to buy. The lad starting in life covets the education of some one he admires and goes to work to get one like it; the singer, the painter or the orator covets fame and works for it; the clerk covets the great business that employs him and strives to acquire it; the ambitious man covets fortune and plunges into great enterprises or covets office and fits himself for statesmanship; the young man who is reverential and trustful of nature covets a famous pupil and studies and labors for that prize. Hence the progress of humankind. "Covetousness" is a word that does not sound well, but without it society would be a stagnant fen. Because Moses wanted no covetousness or other active expression of human nature in the tribe which was under his heel—because he wanted awed obedience and that alone—we, who live over 3000 years after him, to treat seriously his commandment, "Thou shalt not covet!"

Take the commandment upon which the old ideas of Sabbath observance were based, the one to keep holy the seventh day of the week! Is it not true that the church of which our correspondent is a priest has taken that law so lightly that it permits the playing of golf and all secular amusements and pursuits on that day and has substituted another day for worship? "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; But the SEVENTH day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . ." Our friend, the Rev. Mr. Potwine, chooses to keep holy the first day of the week instead. Is he treating the Commandment seriously?

As to the Ten Commandments being in their entirety "the expression of the will of God," modern scholarship will hardly go with our correspondent in that extreme view. Moses said they were of God; but Moses, like most statesmen of his and many future ages, tried to secure his temporal power by persuading his restive followers that the Almighty was taking a personal and militant part in preserving it. "Thus saith the Lord," is a phrase which has tricked and is still tricking many a people into political submission; but God dwells, as He always has done, in the silences—for He is the same yesterday, today and forever—a majestic law-giver to nature, not a petty meddler in the affairs of men. Nevertheless, for old habits are hard to change, the superstitions still hear Him in every wind, still see Him in every cloud. Moses knew human nature better than any other Hebrew of his day, else he would not have become the law-giver of Israel; and at a time of world-convulsion, when the then volcano of Sinai smoked and rumbled and flamed, he saw his chance to deceive his followers for their good and gave them as God's word, his great deliverance, his Ten Commandments. "And all the people saw the thunderings and the lightnings and the noise of the trumpet and the mountain smoking, and when the people saw it they removed and stood afar off." It was a sublime dramatic scene, and Moses made the most of it. The scared people begged him to speak for the Lord, not to let God speak lest they die; and taking instant advantage of this the law-giver told them God had come to prove them, that they sin no more, and as the tribe shrank, praying with abject fear, Moses went into the smoke, where he said God was, and brought back a purported message from Him, and set his once-mutinous tribe to making sacrifices. Here was a great man, truly, in the worldly sense, but it is not for us, who can see the working of the machinery, to also make sacrifices and abase our manhood. But the trick is forever being played. Joseph Smith and Brigham Young have emulated it in our own day, and the kings who assume divine right are calculating, just as Moses did, on the tremendous power of religion in making men politically obedient. But who shall say that king or law-giver has seen God? Who can claim to be in His confidence? Who can prove that God ever had or needed a finite representative?

The question asked by our correspondent as to what distinguishes right from wrong is easy enough to answer. The experience of the ages has made it clear what benefits and ennobles man or society and what harms or degrades it. The conscience pricks when the deed is evil and rejoices when the deed is good; and as showing that the Bible did not fix the distinctions between right and wrong, observe the parallel findings of the human societies that never heard of the Bible. The wisdom of Moses himself, as expressed in his code, was gathered among the pagans of the Nile and the source of their knowledge is lost in the mists of a vast antiquity. Ancient China, in its pre-Mosaic ages, had no trouble in distinguishing the wrong in murder, in theft, in falsehood, in cheating and in the vices of men, and the right in peace and honesty, truth and justice and mercy and forbearance. There was no need of a revelation on the subject. These ancients had experience as a lamp to their feet and conscience as an illumination to their souls, and they were certainly the moral equals of the Jewish tribes as the latter stood for ages after Moses died.

We appreciate the irony of Mr. Potwine's communication; but the Advertiser in "passing" upon the Mosaic code of tribal discipline, is merely in line with that scholarship which is depopulating every Protestant church that clings to the irrational because it is old and rejects the rational because it has no claim to supernatural deliverance, and no intention, now or hereafter, of supporting a superstitious clergy.

The Supervisors, in the Laukae "investigation," have closed their doors to reporters. One can hardly blame them. Not a mother's son in that crowd knows that there is anything to investigate save charges against Iaoi and the Board's jurisdiction does not extend to him. They are in the thing simply to find out if some politics can't be done and they don't want the public to see the machinery working. It is a pity, though, that people can't get admission, for the spectacle of those bulging-eyed solons groping around in their intellectual darkness trying to find a clue to they don't know what, to use they don't know how, would be worth at least ten cents admission with two bits for a private box.

Where were all the patriots, now rushing to the front with offers to place themselves at the service of the country for salaries, when the members of the fleet committees were working for the country without recompense? The committee lists can be gone through in vain for the names of nearly all of those who now consider the country would be lost without them.

LAUKEA'S VINDICATION

If there is anyone who was misled by the claptrap of the afternoon about the grand jury and laukes, they will read with astonishment the findings of the investigating body—findings which the Star had the pluck to print, in which the Bulletin characteristically withheld. The jury after "a careful complete investigation," found that "no criminal charge could be made against Sheriff laukes, as the evidence did not warrant it," and that the Sheriff, the Advertiser has insisted from the start, committed no graver offence than indiscretion. And as the law does not provide a penalty for indiscretion, what is the afternoon press going to do about it?

The stage now waits upon the action of the supervisors. Precisely the same state of facts is before them that was before the grand jury, and if they will exercise common sense and not permit the County Attorney to work A. M. Brown's revenges through them, they will find, as the grand jury did, that, if any offense against the law was perpetrated, Isoi and not Laukea is the guilty man.

As for the papers which have been promising dire results in Lauka's case, they had better retire to some quiet place and see if they can't unravel the Press committee's accounts. There would be something practical about that job.

FOUR THOUSAND PLUS

The Sunday Advertiser has now reached and passed the four thousand mark of circulation, though no special effort has been made to introduce it outside of Honolulu and Oahu. Four thousand is the largest regular circulation any paper ever attained in these islands. Only special editions have done better. It means not less than 20,000 Sunday readers.

The paper, which is now in its sixth volume, began with a circulation of 1500. Steadily and surely, month by month, and year by year, the figures have increased; and business men, observing this, have long since found the Sunday Advertiser their best medium for reaching buyers. There has been, withal, as the figures of growth indicate, a change from the attitude of hostility which so many held at first toward Sunday journalism. Nearly every "missionary" reads the Sunday Advertiser, either on the day of publication or the next day, and has learned that a good newspaper is as useful and desirable on the first day of the week as it is on any of the other six.

It will gratify the old friends of the Advertiser to know, not merely as evidence of its good business, but as a sign of the steady growth of the town, that the circulation of the daily is larger by several hundred than it was during the boom times of nine years ago; and that it has now reached a point which enables its publishers to believe that nearly every member of the English-reading public of Honolulu and Oahu comes in contact with it.

Would it not be wise for the commercial bodies of Honolulu to learn if there is any assistance they can render the Pacific Mail in its attempt to secure a reversal of the Interstate Commerce Commission order respecting through freight rates to the Orient, which, if enforced, it is claimed, will drive the American steamship companies out of business, or, at least, seriously embarrass them? Were the Pacific Mail liners withdrawn, Honolulu would be in a bad way, indeed. A representation of what our position would be might have some effect, while the steamship companies would probably appreciate an offer to assist them, at any rate.

The most unhappy thing about the Fleet business is that the only committee emerging from the battleship festivities without clean hands is the one representing the press. If there is any committee which ought to have walked circumspectly in the financial zone it is this one. The only solace to be had in the matter is that but one paper of Honolulu and that one the least competent and reputable, was consulted about the personnel of the committee in the first place. Carelessness of choice in naming a committee which would have money to spend was inexcusable of itself though it did not lighten the individual blame for whatever petty graft might follow.

It will require an army of seventy thousand people to take the thirteenth census in 1910. The task of making the enumeration of the ninety million people in the United States, Alaska, Hawaii and Porto Rico and in Guam, Samoa, and the Panama Canal Zone will be one of enormous proportions. It will be the most gigantic work of enumeration that has ever been attempted in this or thoroughness. Not merely a count and compilation concerning the population any other country, and it is intended to reach the acme of correctness and alone, it will include a census of agriculture, manufactures, mines and quarries.

The charge made by Mr. Thomas in this paper of discrimination by the State Fruit Inspector of San Francisco against Hawaiian pines, is rather heatedly denied by the parties at interest on the coast. Whatever the merits of the case may be, if there is no further complaint of discrimination, the matter may be allowed to drop. But California will do well, in its warfare on foreign fruits, not to forget that Hawaii is not only in the Union, but is the Golden State's best customer.

FARMAN'S FRENCH FLYING MACHINE

NEW YORK, July 31.—Rising from the ground like a giant bird and darting through the air at express-train speed, Henri Farman's aeroplane, or heavier-than-air flying machine,

“We have recently expended \$70,000 in new plant and equipment here. There is a new locomotive almost due. Thirty new cars are added to our rolling stock, rails for five miles of road extension should arrive in Hilo on August 28, the roadbed for the two extensions necessary in connection with the breakwater has been finished, and the ties from the ohia forests will be

During the brief space of time in which the aeroplane was skimming over the center field of the race track the few hundred spectators, most of whom were friends of the inventor or rival aviators, watched the flight with breathless interest. The landing provoked cheers as vociferous as those of a race-track crowd. Farman was surrounded and literally hugged by the jubilant aeronauts. Members of the Aero Club of America, under whose auspices Farman will conduct his public flights at Brighton Beach, wanted to carry the successful inventor off the field on their shoulders.

There were skeptics in the crowd who would not believe until they saw, and they watched the "tuning up" of the aeroplane in doubting silence. Farman's mechanics rushed about getting the queer-shaped ship ready for the flight, and when wires had been made taut and the motor tested, the ship was carried to the plank runway near the field stand.

Newspaper photographers crowded around the aeroplane to get pictures of the machine as it was about to make its first flight in America. Earman then decided to again test the motor before flying. He instructed his French mechanics in their native tongue to hold fast to the aeroplane while he turned on the power. Instantly the propeller began to revolve at the rate of 1400 revolutions to the minute, and a breeze suggestive of a small cyclone was created. The photograph-

ers were knocked to the ground until the power was turned off. So great was the violence of the breeze that several willow trees were bent double. Farman laughingly told the gathered machinery men that he wished the trees were as strong as his airplane.

Then, when the crowd had been waved back, he gave the order, "Let go!" and away sped the aeroplane over the plank roadway. It ran swiftly along on its wheels for 240 yards, and then Farman turned a lever, which sent it into the air like magic, and away it flew. The propeller made a whirling noise as it turned 800 times to the minute. Only 350 yards were covered in the air in this flight, but a few minutes later Farman made another try and traveled 760 yards in the air. He could have gone much farther, he said, but feared stinging a pile of lumber.

These flights are preliminary to Farman's public flights, which will begin tomorrow. He will give fifteen exhibitions at the track, and it is probable that he will appear in other parts of the country, as many aeronautic clubs are trying to induce him to visit their cities.